



Center for the Evangelical United Brethren Heritage  
**TELESCOPE - MESSENGER**  
United Theological Seminary, Dayton, Ohio

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**A TRIBUTE TO PAUL ELLER (1905-1995)**  
by K. James Stein

When **Paul Himmel Eller** died on February 17, 1995, at his home in Carefree, Arizona, his entry into the Church Triumphant marked the passing of yet another stalwart leader of the former Evangelical United Brethren Church.

Born in Chadwick, Illinois, on January 27, 1905, to the Reverend J. G. and Clara Himmel Eller of the former United Evangelical Church, he graduated from North Central College and Evangelical Theological Seminary in Naperville, Illinois. In 1929 he began teaching church history at Evangelical Theological Seminary, three years before he received his Ph.D. degree from the University of Chicago. The remainder of his active ministry was spent at Evangelical Theological Seminary, where he also served as dean between 1952 and 1955 and as president between 1955 and his retirement in 1967.

Paul Eller's tall and erect physical stature typified him in many ways, reflecting both character strength and personal gifts that enabled him to serve the church so well.

He was a master teacher, one whose lectures were marked by crisp prose, interesting anecdote, and ready wit. His careful eye rarely missed a "typo" in a student's paper. Assessing his discipline realistically, he once commented, "Church history is like the foundation of a building. It is not very pretty, but it had better be there."

He was a capable historian. His gifted pen produced *The History of Evangelical Missions* (1942), *These Evangelical United Brethren* (1950), and *Evangelical Theological Seminary, 1873-1973* (1973). With the late J. Bruce Behney he coauthored *The History of the Evangelical United Brethren Church* (1979), edited by Kenneth W. Krueger. Much of the spiritual heritage that began with the life and ministry of Jacob Albright was accurately and sympathetically recounted in his pages.

He was an able administrator whose integrity was unquestioned and whose care for the seminary he ably served was obvious. In writing its history he conceded

that he could not conceal his possessive concern for the school which over the years had become "a home as well as a school" to him.

He was a loyal churchman. Born in a parsonage and schooled in two of his denomination's institutions of higher education, he took his ordination vows seriously. He was a delegate from his Illinois Annual Conference to several general conferences. As editor of *The Hymnal of the Evangelical United Brethren Church* (1958), he made a significant contribution to the denomination's worship life.

Paul Eller was a faithful and loving husband, father, and grandfather. He and his charming wife, Nancy Heina



PAUL H. ELLER

Eller, whom he married in 1935, exemplified the best in Christian hospitality over the years by opening their lovely Naperville home to hundreds of faculty, students, trustees, and other seminary guests. She and their son David, daughter Susan Oelman (William), and grandchildren Julie and Jonathan Oelman mourn his passing.

Paul Eller was a Christian gentleman. He was a man of few, but always well-chosen words. His genuine modesty would have moved him to object to even a brief

tribute to his memory. A man of quiet faith, aware of both his own limitations and the validity of God's promises he could nevertheless let his convictions be known firmly and convincingly. A review of his long and useful life leads one naturally to invoke that moving benediction in Revelation 14:13-14:

And I heard a voice from heaven saying,  
"Write this: Blessed are the dead who die  
in the Lord henceforth." "Blessed indeed-  
," says the Spirit "that they may rest from  
their labors, for their deeds follow them."

## THE FIRST FEMALE UNITED METHODIST ELDER

by J. Michael Mansfield  
and Donald K. Gorrell

From the perspective of local church records, J. Michael Mansfield has written an interesting account of **Ella Niswonger**, the first woman ordained by the United Brethren in Christ, in 1889. While most of us never will be mentioned in history books, this is one woman who deserves to be, but there is no reference to her in United Brethren or Evangelical United Brethren or United Methodist church histories to this time. Mansfield's brief account, based on data in the records of Arlington United Methodist Church, Miami Conference journals, and other materials is amplified by the editor's earlier research to remind EUBs of one aspect of our tradition that long antedates The Methodist Church's first ordination of women in 1956,

In 1887 Ella Niswonger graduated from Union Biblical Seminary (now United Theological Seminary) in Dayton, Ohio. Her commencement address was "Death--Its Introduction and Overthrow." Although not the first woman student to attend the school, Ella was the first woman to graduate from the regular source of study required of male ministers.<sup>1</sup>

Prior to seminary, Ella was active in the United Brethren in Christ congregations in Arlington, Ohio, two miles north of Brookville and fourteen miles northwest of Dayton, where Mansfield served as student pastor. According to church records, she had been a Sunday school teacher, the congregation's delegate to a Sunday school convention at Phillipsburg, Ohio, in 1884 at age 19, and on more than one occasion preached at the church.<sup>2</sup>

An 1886 class book mentions at least ten members of the Niswonger family who attended the Arlington Church. Ella's sister, Martha, was a nurse-missionary and her brother, W. C. Niswonger, was ordained in 1887 by the Ohio Miami Conference of the United Brethren

Church, which he served throughout his ministry. Another sister, Cassie, also graduated from Union Biblical Seminary and became an itinerant preacher in the central Illinois Conference, although she was not ordained.

Ella Niswonger preceded Cassie to Central Illinois after her graduation in 1887, serving a congregation at Streator, Illinois for two years. In May 1889, the General Conference of the United Brethren in Christ, responding to the petition of women of the Central Illinois Conference, approved the licensing and ordination of women in the denomination's ministry. Annual Conference Minutes report that on September 11, 1889, "Miss Ella Niswonger and Mrs. Maggie Elliott were granted license to preach the gospel." Two days later, upon recommendation of the committee on Ordination, which found her "to be sound and clear in doctrine" and "in harmony with the doctrines of the church," Ella "was received into the itinerancy" along with Mr. S. B. Clark.<sup>3</sup> Reporting in the *Religious Telescope* (November 20, 1889) on the conference at which he presided, Bishop E. B. Kephart wrote:

Two very intelligent Christian ladies were licensed to preach at this session, and the first woman ordained to elders' orders by order of an annual conference in the history of the denomination. Is the millennium dawning? God grant it.

Except for eight years service in Kansas, Ella Niswonger ministered faithfully and effectively in the Central Illinois Conference until she was superannuated in 1940. One congregation served was in Gibson City, Illinois. Its *Centennial History* praised her in this way:

An event of special note in the early years of the United Brethren Church in Gibson occurred in 1897, when as an early bow to women's lib [sic], the Conference appointed Miss Ella Niswonger to the charge. . . . She served until 1901. In the words of Reverend McClanathan, "This was the most bitter disappointment to the church here, who protested vehemently against this action. But in the face of all that, there never was a more popular minister who served this church. The people learned to love her with the deepest affection, and at the end of her five-year pastorate were loath to give her up. Miss Niswonger's ministry was the most successful in the whole history of the church; and the revival meetings held by her are without question the foremost of such held in the church. Her first meeting continued for nine weeks; and resulted in 127 conversions and 106 additions. During this year the church that for fifteen years had been receiving missionary aid in the support of the pastor became self-supporting. While here she was delegate to the General Conference in 1901, which met in Fredericksburg, Maryland. In this she was the first woman to attend the body as a ministerial delegate as she was also the first woman in the denomination to receive ordination."<sup>4</sup>

Hopefully, Ella Niswonger's "firsts" will one day be recognized in denominational histories. They were listed

in her death notice in the *Religious Telescope* (October 14, 1944) in this way: "the first woman to graduate from the regular course" of study at Union Biblical Seminary, "the first woman ordained in the United Brethren Church," and "the first woman to serve as ministerial delegate in a United Brethren General Conference." Her death at age 79 occurred August 2, 1944 at Springfield, Illinois, but she was buried with others of her family in the Arlington Cemetery (across U.S. 40 from the church) outside of Dayton, Ohio. Ella Niswonger deserves to be remembered as the first female United Methodist elder for her pioneering ministry.

#### Notes

1. *Religious Telescope*, May 11, 1887; October 14, 1944.
2. Arlington Church Sunday School records.
3. The full debate is reprinted in Donald K. Gorrell, "Ordination of Women by the United Brethren in Christ, 1889," *Methodist History* 18 (January 1980): 136-43.
4. Gibson City, Illinois, United Methodist Church, *Centennial History* (1973).

## EVANGELICAL ASSOCIATION INFLUENCE ON GREEK PROTESTANTS

by Anthony A. Koyzis

As I was conducting research on EUB presence in northeastern Wisconsin I came across the Evangelical Association's work in Switzerland. It reminded me of some of the same stories I have read in the history of my own tradition, the Greek Evangelical Church. Perhaps your readers are not aware of this ecumenical influence.

Even though the present Greek Evangelical Church, the legally recognized Protestant church in Greece and Cyprus, is a Presbyterian Church its roots actually are found in three Protestant traditions. The Presbyterian is a by-product of the work of the Rev. Michael Kalopothakis (1825-1911) who started the First Greek Evangelical Church in Athens, Greece, after studying in the United States at Union Theological Seminary and returning to Greece in 1858. A second root is Congregational, primarily a by-product of American and British missionary work among Greeks and Americans living in Asia Minor from the 1830s to 1920s. The third

root is commonly referred to as the "Pietistic" root. This also has its roots in work among Greeks in Asia Minor before the 1920s (when the Turks expelled all non-Turkish minorities from Turkey).

In the memoirs of Polycarpus Logginides (1875-1937) he writes about his ordination by the "Evangelical Brotherhood-Association" in Switzerland after studying at Reutlingen Theological Seminary in Germany (1897-1899). Once Logginides was ordained he returned to Asia Minor to work with Greeks in the Trapezounta region. Immediately he gathered several classes of evangelical believers and within two years had been instrumental in the establishment of three Evangelical Churches in the area. Unlike other evangelical ministers, Logginides' message was one of "free will," "free grace" and holiness.

Another individual who was also associated with Swiss Evangelicals was Christos Tokas (1876-1959). Tokas was born in Northern Greece and ministered in Asia Minor as well as Northern Greece. Tokas also was ordained by Swiss Evangelicals after studying at Reutlingen and was instrumental in starting two churches in Asia Minor, and later four churches in Northern Greece. In addition he organized classes in Salonica, a summer camp, vacation Bible schools, an orphanage during World War II and was one of the founders of the Biblical Institute in Northern Greece after the relocation of 1.5 million Greeks from Asia Minor during the 1930s.

The churches associated with Tokas and Logginides were modified Methodist churches which met at annual conferences, were bound by a Discipline and an itinerancy system. Even though the churches were in a connectional system, the churches were congregationally owned. The churches did not use the term "Bishop," perhaps because they did not want any possible negative repercussions from Greek Orthodox Bishops. Instead the terms used were President and Presiding Elder.

After the early 1920s relocation of all the Greeks from Asia Minor to Greece, eight Evangelical Churches belonged to the Tokas-Logginides movement. By the late 1930s, after the death of Logginides, these churches began joining the newly formed Synod of Greek Evangelical Churches. In 1950 the last church joined the "united" Greek Evangelical Church.

Historians of the Greek Evangelical Church recognize the Swiss Evangelical as well as the U.S. Evangelical Association's influence on what has been called the Pietistic or *Etsevistikou* influence in Greek Protestantism.

### Getting It Right

In the Winter 1995 issue page 5, Book Reviews, paragraph 2, line 6 should be corrected as follows: after "(student years)" insert: 1934-1938; Bonebrake Theological Seminary—and continue "1938-1948 ..."

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## GATHERINGS

**Florida EUB Fellowship** met at Sarasota in February, 1995, with 56 persons present. Deborah Stevens represented United Theological Seminary and reported on the school. Lake Magdalene United Methodist Church in Tampa, mother church of the United Brethren Church in Florida, invited all to attend its Centennial Celebration this year.

The group was informed of the closing of the former Ybor City Mission in Tampa. Joann L. Springer's closing devotions reminded all to remember their great heritage with appreciation but to look to the future with "the hope that one day we might be called the *United Methodist Church*."

The next meeting will be February 3, 1996, 11 a.m., at Mrs. Appleton's Family Buffet in Sarasota, when Dr. Warren Hartman will be the speaker. If in Florida at the time, you are invited.

## THE TIE THAT BINDS

by Kenneth H. Pohly

One of the characteristics of the former Evangelical United Brethren Church was the sense of fellowship that existed among its members. This was particularly true of its clergy. In a small denomination, with most of its ministers graduating from one of its three seminaries, the clergy found themselves laboring among friends with whom they had either gone to school or whom they soon came to know upon entrance into the Conference ranks.

Even though both former denominations had been strongly supportive of ecumenical relationships, a pattern that continued after church union in 1945, there was an unusual bond of friendship that drew and held together the people who pastored the churches, administered the conferences, and provided leadership for the EUB Church. It was a familiar sight at ecumenical gatherings to see EUB's gathered in joyous, sometimes boisterous, groups in hotel lobbies or on street corners, renewing acquaintances and swapping stories. The writer remembers being at one such gathering when a friend from another denomination observed "You EUB's seem to really enjoy each other, don't you?"

More importantly, this sense of belonging, of commitment to one another often became the mediating factor in conflict situations. Shortly after the 1946 church union, one annual conference faced a house divided along former denominational lines over a decision

hanging on differences in former practice. A respected "statesman" of the Conference stood and said: "It is obvious that we face a rift in the family. Let us postpone our vote until our differences can be reconciled." The Conference took his advice, and within a year the problem was resolved. The impression made upon this writer, then a young pastor, was profound.

One of the places that this EUB spirit of strong bonding can still be found is in the Evangelical Theological Seminary Class of 1947. This class has a remarkable history of staying together throughout forty-eight years. This involves more than the usual abiding friendships among individuals or families and the routine alumni gathering at school or annual Conference sessions. Two- or three-day meetings at five year intervals have brought these class members and their spouses together in reunion regularly since graduation. Between reunions, a round-robin letter has circulated among the members, making the round sometimes as often as twice a year other times stretching out over two years. In any case, with face-to-face meetings and correspondence, this class has enjoyed a unique life.

The ETS Class of '47 was made up of thirty-one students representing thirteen states and ten colleges and universities. Eleven persons each came from North Central College and then-Western Union College. All were men. Their number made up two-fifths of the student body of seventy-six persons, five of whom were women classified as special students because of their part-time or non-degree programs. All but two had been nurtured in the faith through the Evangelical Church, the others came from United Brethren and Methodist backgrounds.

While there were other students similarly affected, this particular group was brought together by the circumstances of World War II. Some came to seminary following the normal four years of college. Others joined this class because of accelerated theological education programs required by the United States government to meet ministerial student draft classification. All graduated from ETS with the B.D. (Bachelor of Divinity) degree.

The local church parish was almost the unanimous ministry choice for these graduates, all of whom served as pastors at some point in their career. However there was more diversity in ministry than implied in this statement. One person entered graduate school upon leaving ETS. Two were among the pioneers in the Clinical Pastoral Education (CPE) movement and spent most of their ministry in hospital chaplaincy, one of these persons took his clinical training under the supervision of the famed Anton Boisen, the father of CPE, when Boisen was in Elgin, Illinois, a short drive from Naperville.

Two others chose careers as military chaplains. One became a denominational officer, two served as district superintendents, and two class members were homeland missionaries. Two taught in higher education, one in a university, the other in a seminary. There have been no bishops among this group, though two of their teachers became bishops: Harold R. Heininger and Wayne K. Clymer. All ministered with honor, dignity, and effectiveness.

Most recently the ETS Class of '47 met for a special three-day 48th Year Reunion in Dayton, Ohio. Fifteen of the remaining twenty-five living members were present with their spouses, coming from homes stretching from coast to coast and north to south in the United States. There was one-hundred percent response to the invitation, those who were absent sent personal greetings. Six members of the class have died. Two widows of graduates- continue to participate in the Round-Robin letter.

The 48th Reunion, held at Bergamo Life-Long Learning Center, was a time of education, fellowship, and worship organized around the theme of EUB Heritage. At the opening banquet Dr. James Nelson, Professor of Church History at United Theological Seminary (a former Evangelical himself), addressed the group on the subject "The EUB Way." A half-day each was spent at the Dayton United Methodist Office Building and the Center for EUB Heritage on the United Seminary campus.

A delightful time of sharing stories and memories from seminary days brought hearty laughter, and a few tears, as they talked about pranks, people, and promises that filled those years. A talent show proved that these people have missed hardly a beat even in retirement. Evening worship gave opportunity to celebrate their lives together, past and present.

There are respects in which the members of ETS Class of '47 have been drawn together more closely by the years. Some said that they think they know each other better now than when they were in school. This is particularly true of spouses, many of whom lived out on parish location during the school years. What is true for everyone is that there is a deeply felt support generated by their association that has added richness to their personal and professional lives. There is an important accountability that they exercise with each other as a group of peers.

To see these people pick up their relationship after three to five years absence from each other as though the separation were days instead of years is a remarkable sight and a profound experience. Perhaps other classes or groups have had a similar history, but this class has lived out seriously what was one of the strengths in EUB circles. As they sang together in the recent reunion:

Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.  
Before our Father's throne  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.  
We share each other's woes,  
Our mutual burden bear;  
And often for each other flows  
The sympathizing tear.  
When we asunder part,  
It gives us inward pain;  
But we shall still be joined in heart,  
And hope to meet again.

The class members are already working for a one-hundred percent response at their fiftieth anniversary in 1997—in Evanston as part of the Garrett-Evangelical Celebration and in Naperville when they will take extra time to go back to their roots one more time.

## EUB VITALITY CONTINUES AT OAKWOOD PARK

During the past year Oakwood Park on Lake Wauwasee, Indiana, received an 8 million dollar gift to build a new hotel. **Howard and Myra Brembeck** of Goshen donated the money in loving memory of the important part that religious center played in the lives of their family and to enable Oakwood to continue its long ministry.

Howard and Myra's parents first met there at the turn of the century and Howard remembers going to the lake at age six. He and his brothers attended youth camps there and the family owned property there for many years. The Brembeck's successful business career started in Alliance, Ohio, and then moved to Indiana so they could be closer to their beloved Lake Wauwasee. Now retired, the faithful layman continues as chairman of the board of firms with worldwide distribution.

Originally established as a camp meeting site by the Evangelical Church in 1893, Oakwood Park served as a retreat center for the EUB and United Methodist churches in this century. The new hotel replaces a 67-year-old building that is being razed, and is the beginning of a drive to restore Oakwood to its full potential. The Oakwood Spiritual Life Center conducts retreat and renewal programs to "enrich the spiritual life of many individuals." The generous gift from the Brembecks helps to continue such programs for the next 100 years.

## TIME TO RENEW YOUR MEMBERSHIP?

If there is an asterisk (\*) beside the name on the address label of this issue it is time to renew your membership. Membership in the Center can be for an individual, for a church, or for an organization/group within a church. Membership is on an annual basis with the year beginning July 1, extending to the following June 30. Thus, a membership paid now will be for the 1995-96 year. There are five levels of membership:

▶ <b>Member of the Center</b>	<b>\$ 10.00-24.99</b>
▶ <b>Supporting Member</b>	<b>\$ 25.00-49.99</b>
▶ <b>Newcomer-Seybert Associate</b>	<b>\$ 50.00-99.99</b>
▶ <b>Albright-Otterbein Associate</b>	<b>\$100.00-499.99</b>
▶ <b>Life Member</b>	<b>\$500.00 or more</b>

Response to membership renewals last year was outstanding. Three persons renewed as life members, several as associates with large numbers in the basic membership category. This support is gratefully acknowledged.

All memberships include a subscription to the *Telescope-Messenger*, the basic cost of which is \$10.00 per year. Amounts given in excess of \$10.00 are fully deductible as a charitable gift for IRS purposes. Please complete the membership coupon included in this issue to renew and/or initiate a new membership.

### J. S. STAMM: A SELF-PORTRAIT Book Review by Calvin H. Reber

**J. S. Stamm, "The Ministry Through Grace,"**  
220 p. typescript, 1955. Copy in the Center  
archives.

A year before his death March 5, 1956, **Bishop Emeritus John S. Stamm**, at the urging of friends and relatives, gathered the memories of his life in a narrative he titled "The Ministry Through Grace." In the foreword he explained the title by saying he "tried modestly to set forth how God supplies our needs and reveals his strength even in our weaknesses." In harmony with this theme he selected those experiences which were most significant for him in terms of God's guidance and sustenance. This is the strength and limitation of the work. One gets a strong sense of how God shaped his life, especially in times of career

change. One learns less of the specifics of his wide ranging ministry.

He begins by telling how God called him in a youth service and fitted him for his adventure by a Christian home and family heritage. As he moved through pastorates to seminary teaching, the office of bishop, and other calls to service, one sees always a reticent sense of unworthiness and an acceptance of the new responsibility only when assured it was God's will. This assurance was then supported by the divine help in the new task.

His early pledge to a ministry of mutual understanding led to deep involvement in ecumenical and church union activities. In tribute, Dr. J. W. Krecker said Stamm was "perhaps the greatest ecumenical leader the EUB fellowship has produced." Fittingly it was his shaking hands with Bishop Clippinger of the U.B. Church that symbolized the union of the denominations.

### ABOUT THIS ISSUE

- ▶ **K. James Stein**, a student of and successor to Paul Eller as church history professor and later president of Evangelical Theological Seminary in Naperville, Illinois, is currently the Jubilee Professor of Church History, Garrett-Evangelical Theological Seminary, Evanston, Illinois. He is a member of the Advisory Board of the Center for the Evangelical United Brethren Heritage.
- ▶ **J. Michael Mansfield**, a 1984 graduate of United Theological Seminary, is currently pastor of Wesley United Methodist Church, Ludlow, Kentucky.
- ▶ **Anthony A. Koyzis** is a historian living in Oshkosh, Wisconsin. He was raised in the Greek Evangelical Church tradition. This article, received by the Center's director some months ago, was sent with the hope that *T-M* readers would find the ecumenical influence of the Evangelical Association in Greece as interesting as the author has found it.
- ▶ **Kenneth H. Pohly**, a member of the Evangelical Theological Seminary Class of 1947, lives in the Dayton, Ohio, suburb of Trotwood. He is Professor Emeritus of Pastoral Care and Director of Supervised Ministries at United Theological Seminary.
- ▶ **Millard J. Miller**, a member of the Advisory Board, resides at the Otterbein-Lebanon Retirement Community, Lebanon, Ohio.



## ARCHIVAL NOTES: OUR LITTLE KNOWN GEMS

One of the definitions of a gem is that it is something highly prized. In our archives we have a prized collection of more than eighty taped oral interviews with former leaders of the Evangelical United Brethren Church and its predecessor denominations. This unique body of information contains the comments of men and women who served our tradition faithfully and well. By interviewing these persons, many of whom are now dead, the Center for the EUB Heritage gathered a tape library of information and interpretation that exists nowhere else.

Our little known gems comprise the EUB Oral History Collection at the Library of United Theological Seminary. These audio taped interviews were conducted largely by members of the Center's Advisory Board and active and retired faculty and staff of the school. The purpose of the recorded conversations was to accumulate information concerning persons, events, and movements in the history of the EUB tradition before it was no longer available. As leaders of the Church age and pass from the scene, the possibility of having little record of the thoughts, feelings, and interpretations of persons who shaped events in the denomination before 1968 became a growing concern.

To avert this danger, the Advisory Board for the Center for the EUB Heritage, in collaboration with the General Commission on Archives and History, planned an Oral History Project that was funded by the General Council on Ministries of the United Methodist Church. In 1980 a number of volunteers were trained to conduct tape recorded interviews by F. Gerald Handfield, Jr., Director of Oral History at the Indiana State Library. For several years selected individuals were interviewed. Elmer O'Brien, Librarian and Professor at United Theological Seminary and Center Director, chaired this project, assisted by library staff. Persons interviewed represented many facets of the EUB heritage. Most of the living Bishops and General Officers and their associates were recorded, but so were lay women and men, parish clergy and District Superintendents, missionaries and educators. Many aspects of denominational activity were included: world mission, ecumenism, evangelism, family life, worship, congregational life, finance, social responsibility, annual and general conferences, and church unions of 1946 and 1968. A complete alphabetical list of persons interviewed and available on audio tape, and some on typed transcriptions appear below.

Hopefully our "gems of sound" help to preserve the EUB heritage for historical research. Visit our

unique collection at the seminary library to hear and/or read the interviews yourself. Although they may be resources for historians, you may enjoy afresh the voices and ideas of individuals you have known and remember. And tell others who might be interested; the Center is not trying to keep its little known gems a secret. Indeed, in future issues of *Telescope-Messenger* you can read excerpts from the tapes.

### EUB Oral History Interviews

- |                        |                       |
|------------------------|-----------------------|
| Airhart, Robert E.     | *Huffman, L. L.       |
| Airhart, Wahnita       | *Kaatz, Torrey        |
| Baker, Marion          | *Kachel, Charles      |
| Bangura, T. S., Bp.    | Kalas, Harry H.       |
| Bassett, Wendell       | Klump, Norman         |
| *Behney, J. Bruce      | *Knecht, John R.      |
| *Bischoff, John        | *Krecker, Joseph W.   |
| *Bischoff, Donna       | Krueger, Kenneth W.   |
| *Boda, Harold          | MacDonald, J. R.      |
| *Bosserman, Roy        | McLanachan, Mary      |
| *Bosserman, Dorothy    | Landis, Oral F.       |
| *Bragg, Emerson D.     | Masters, Harry V.     |
| Brandauer, Frederick   | *Messmer, William K.  |
| Brandauer, Mrs. F.     | *Milhouse, P. W., Bp. |
| *Brandenburg, E. C.    | Miller, Harriet       |
| Brant, Rachel M.       | Miller, Roy D.        |
| Busacca, Dwight        | Minor, Rüdiger        |
| Church, Paul V.        | *Mueller, R. H., Bp.  |
| *Clymer, Wayne, Bp.    | Ness, John H., Jr.    |
| *Core, Arthur C.       | *Nichols, Lloyd       |
| Cravens, Sherman       | Reber, Calvin H.      |
| Crouse, Randall        | Savery, Gilbert       |
| Crouse, Barbara        | Schaefer, John F.     |
| Deever, Philip O.      | Schneider, Carl M.    |
| DeWall, Nettie         | Schutz, Edna          |
| Ehrhart, Carl          | Sheetz, Esther        |
| Esch, I. Lynd.         | *Showers, Justina     |
| Eschbach, Carl         | Smith, Donovan W.     |
| Eschbach, Ruth         | *Sparks, M. W., Bp.   |
| *Farnham, Vernon L.    | Stetler, Roy, Sr.     |
| Fisher, Edwin O., Jr.  | *Stine, Cawley H.     |
| *Frey, George W.       | Stull, Vera G.        |
| *Funkhouser, Elmer     | *Trebes, Stanley      |
| George, E. F.          | *Trebes, Helen        |
| Grimm, Samuel O.       | Turner, Lynn W.       |
| Grove, Kathryn M.      | Veh, Raymond M.       |
| *Hahn, Harvey          | Vogel, Henry H.       |
| *Hartman, Warren       | *Warner, Mary Lue     |
| Hazenfield, Harold     | *Washburn, Paul, Bp.  |
| *Heininger, H. R., Bp. | Weaver, Jean          |
| *Heinmiller, Carl      | *Yeakel, J. H., Bp.   |
| *Hiller, Harley        | Zehner, Henry W.      |
| Holdeman, Ralph        | Ziegler, Samuel G.    |
| Howe, J. R.            |                       |
| Howe, Elizabeth        |                       |
| Howland, A. V.         |                       |

\*transcription completed

## Anecdote

I was a student at the Bonebrake Theological Seminary (now United Theological Seminary) during the bottom years of the Great Depression — 1930-33. Money was scarce but my wife and I were fortunate to have good jobs — she at the Public library and I at the YMCA.

Faculty salaries were low and uncertain. To help meet expenses two members of the faculty lived in the dormitory with the students. There were only sixty-one students enrolled for the 1933 year.

With such a small student body and faculty we were one happy family. We had many social and fun affairs in the spacious dining room when students and faculty mingled as friends on a common level.

I well remember a party which was held on March 12, 1933. During the fun part it was rumored that it was the birthday of Dean C. E. Ashcraft. Some of us conceived the idea that it

would be fun to give the Dean a birthday paddling. Quickly we gathered around him, all 200 pounds of him, laid him across our knees and gave him the paddling. Of course, it was not brutal but a fun effort which the Dean enjoyed as much as the rest of us did.

When we finished our little game, one of the younger professors, Merle Harner, bragged with a sly grin, "You could not do that to me." It was the wrong thing to say. As quick as a flash, Professor Harner was across our knees and received the same kind of treatment his fellow teacher had just received, perhaps with a little more vigor.

To use Walter Cronkite's closing words of his nightly newscast, "That's the way it was" in 1933. Where else could one find such fellowship between faculty and students?

Millard J. Miller

## 50th Anniversary of EUB Church Union, November 1996

Two major events in 1996 will mark the 50th Anniversary of the formation of the EUB Church, November 16, 1946. One celebration will be held November 16-18 at Dayton, Ohio, former national headquarters of the denomination, when United Theological Seminary hosts the annual meeting of the Historical Society of the United Methodist Church. The program will include a keynote address by Bishop Paul W. Milhouse, several papers depicting the distinctive features of the EUB years, and a hymn-sing and worship service typical of the tradition.

Another observance will take place November 14-17 at Johnstown, Pennsylvania, where church union actually occurred. For more information contact Rev. Robert Callihan, 814-539-0532. An exchange of greetings by the two celebrations is being negotiated. Both programs will include reenactment of the handclasp that became a symbol on the logo of the EUB Church. The two events are understood as complementary rather than competitive.

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